

A
S E R M O N
PREACHED BEFORE THE
C L E R G Y ^{3.}

In the PARISH CHURCH of
OAKHAMPTON, DEVON',
On TUESDAY the Fifth Day of JUNE, 1764;

A T T H E
P R I M A R Y V I S I T A T I O N
O F T H E

Honourable and Right Reverend
F R E D E R I C K,
By Divine Permission, Lord Bishop of EXETER.

By J O H N H O C K I N, M.A. ^K
Vicar of O A K H A M P T O N, and
Chaplain to the Right Honourable Lord L Y T T E L T O N.

Forgive a Voice you never heard before,
And may most likely never hear it more.

INGRATITUDE. A POEM.

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SEERMON

PREACHED BEFORE THE

CLERGY

in the Parish Church of

OAKHAMPTON, DEVON.

On Tuesday the Fifth Day of June, 1761.

PRIMARY VISITATION



PRELUDICAL

to the Institution of the Bishop of Exeter

JOHN HODGKINSON

OF THE UNIVERSITY OF OXFORD

AND OF THE UNIVERSITY OF CAMBRIDGE

AND OF THE UNIVERSITY OF EDINBURGH

AND OF THE UNIVERSITY OF GLASGOW

AND OF THE UNIVERSITY OF ABERDEEN

AND OF THE UNIVERSITY OF DUNDEE

AND OF THE UNIVERSITY OF PERTH

AND OF THE UNIVERSITY OF ABERDEEN

AND OF THE UNIVERSITY OF DUNDEE

AND OF THE UNIVERSITY OF PERTH

THIS Sermon is very probably the only Thing
I shall ever venture to print, for which
Reason I could wish to dedicate it to a certain
Great Personage, as a public Acknowledgment of
the Obligations I am under to him; but then
Custom whispers me, I must draw his Character;
and his Character is far above my Abilities to do
Justice to. I must therefore decline this Honour,
and beg Leave to take unto myself another, that
of dedicating this DISCOURSE

TO ALL

The People of the JEWS in
Great Britain,

Thereby to testify that, with a Heart full of
Christian Affection for Them,

I am their Wellwisher,

and humble Servant,

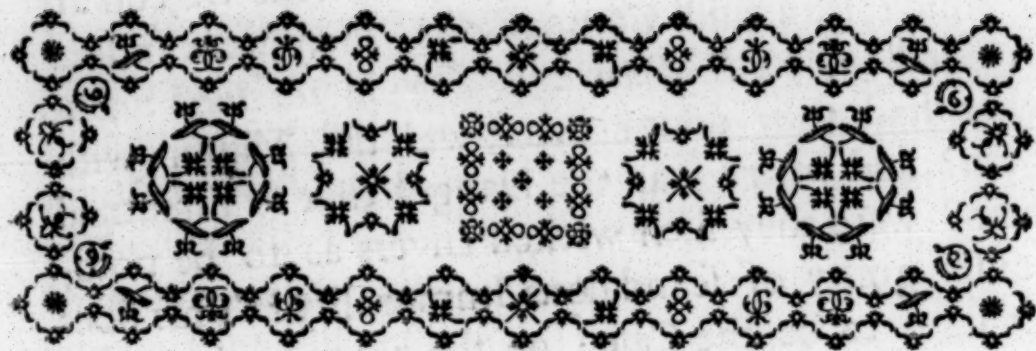
JOHN HOCKIN.

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and beg leave to take unto myself another, that
of dedicating this Discourse

TO A L E X
The People of the J E W S in
Great Britain.

Thereby to testify that with a hearty full
Christian Affection for Them,

I am, Sir, Your
and Family's
JOHN HOOKIN.



ROMANS X. 3.

*For they being ignorant of God's Righteousness,
and going about to establish their own Righteousness,
have not submitted themselves
unto the Righteousness of God.*



IN the Beginning of the former and of this Chapter, St Paul appears full of Anxiety and Tenderness for his Brethren the Jews. He saw them in so much Danger with respect to their Salvation, that he has great Heaviness and continual Sorrow in his Heart, and declares it to be his Heart's Desire and Prayer to God for Israel that they might be saved. Rom. ix. 2.
Rom. x. 1.

VERY

VERY remarkable is this Heart-felt Sorrow, this deep and affectionate Concern! But how come the *Jews* to be looked upon by *St Paul* as the Objects of so much Pity and Compassion? They were indeed
 Rom. ix. 3. *his Brethren, his Kinsmen according to the Flesh*: But what had they done? what was the Matter with them? and where was the Danger that so threatned them? were they such wicked Livers as to be notoriously guilty of scandalous Immorality? This does not seem to be the Case; on the contrary it is evident that they had a strict Regard for their Religion, and the Service of GOD; *I bear them Record*, says St
 Rom. x. 2. *Paul, that they have a Zeal of God*; they were desirous to please him, and do Things acceptable in his Sight; but here lay the Misfortune, this Zeal was *not according to Knowledge*; it was an ignorant, blind, and faulty Zeal; they were all, as *St Paul* had been,
 Acts xxi. 20. and Gal. i. 14. *zealous of the Law and the Traditions of their Fathers*, had mighty Notions of a Man's being justified by the Works of the Law, and consequently of a Righteousness of their own; and so, *being ignorant of God's Righteousness, and going about to establish their own Righteousness, they had not submitted themselves unto the Righteousness of God*. Being ignorant through Unbelief of that Method of Salvation which God had appointed by JESUS CHRIST, and fondly and vainly adhering to the Law of Works, as sufficient for their Justification, they had not submitted themselves to, but
 Phil. iii. 9. *proudly rejected, that Righteousness which is through Faith in Christ*.*.

THIS

* See WHITBY.

THIS was the unhappy Case of the People of the *Jews* which *St Paul* so feelingly laments. And if *St Paul* is right in his Concern for them, it is an Argument that Errors in Religion are dangerous Things; that it is a Mistake to think that every Man may be saved in the Way he is in, or by the Persuasion he is of *; that it is not enough to be even zealous in the Way we are in, unless that Way is a right one; that even a *Zeal of God*, a warm and earnest Regard for the Religion we are of, will be found insufficient, if that Zeal be *not according to Knowledge*, if the Religion we are of be not the true one.

THIS, it must be allowed, is a Consideration of a very serious Nature, and such as should awaken our Attention for others, and for ourselves.

AND the Behaviour due from Christians towards all others whose Persuasion may be different from theirs, and whom they think to be unhappily living in Error and Mistake, will best be understood from the Case before us, from the Conduct of *St Paul* towards the unbelieving *Jews*: He is not fierce or bitter against them, does not treat them with Insolence and Outrage, does not stir up any Force or Violence, does not despise them or hold them in Contempt, but looks upon them as Objects of the greatest Pity and Compassion; he laments their Condition, does all he can to bring them *unto the Knowledge of the Truth*, and with a peculiar Earnestness offers

* See Article of Religion XVIII.

offers up his Prayers to God for their Conversion and Salvation.

IN like manner, we are taught in the excellent Liturgy of our Church to pray for all Sorts and Conditions of Men, for "Jews, Turks, Infidels, and "Hereticks, that God will have Mercy upon them, "and take from them all Ignorance, Hardness of "Heart, and Contempt of his Word*." Our Prayers and good Wishes are not to be confined to any particular Party or Nation, but to be extended to the whole Race of Mankind, to the unbelieving Jew, to the deluded Mahometan, to the Indian Chief, and even to the King of Siam†.

BUT my principal Concern in this Discourse is with the People of the Jews, and the great Danger they are in with respect to their Salvation.

IN the gracious Conversation our SAVIOUR held with the Samaritan Woman, he tells her, that *Salvation is of the Jews*. To them were the Promises of a SAVIOUR made; from them Salvation was to come to the World; for in their Father Abraham and his Seed were all the Families of the Earth to be blessed. Accordingly, of the Seed of Abraham, as concerning the Flesh, Christ came; and first he came, and his Disciples were sent, to the lost Sheep of the House of Israel; to the Jews first was the Word of this Salvation sent.

Joh. iv. 22.

Gal. iii. 16.

Gen. xii. 3.

xxii. 18.

Rom. ix. 5

John i. 11.

Acts iii. 26.

Mat. x. 5,

6.

Acts xiii.

26.

* Third Collect for Good-Friday.

† See NICHOLS's *Conference with a Theist*, Vol. I. p. 194—200.

THESE

THESE and many more were the peculiar Privileges of God's *peculiar People*. And the Truth of all this is evidently laid before them by *Moses* and their Prophets, and the Preaching of the Apostles; by Writers who had been of their own Nation and their own Persuasion.

WE read also that *many Wonders and Signs were* Acts ii. 22, 43. *done in the Sight of the Jews by CHRIST and his Apostles; that the Testimony of Christ was confirmed, and he himself approved of God among them by Miracles;* ver. 22. *and that he did among them the Works which none other* John xv. 24. *Man did. Notwithstanding all this, him they took, and by wicked Hands did crucify and slay. And when* Acts ii. 23. *God had raised him from the Dead, having loosed the Pains or Bands of Death, because it was not possible* ver. 24. *that he should be holden of it; though the Resurrection of* ver. 31. *Christ had been seen and spoken of before by their Prophet David; though the Certainty of this Resurrection had been proved to the Jews by the most indisputable Evidence; though CHRIST was hereby declared to be the Son of God with Power; and though* Rom. i. 4. *all the House of Israel were called upon to know assuredly* Acts ii. 36. *that God had made this same Jesus both Lord and Christ: Yet still the Word preached did not profit him, but they* Heb. iv. 2. *continued hardened in their Unbelief.*

ST Paul is very tender of them in the Words of the Text, and calls it Ignorance of God's Righteousness; but we may learn from Scripture that there is such a

B

Thing

2 Pet. iii. 5. Thing as being *willingly ignorant*, and that this was
 John xv. the Case of the *Jews*: *If I had not come and spoken to*
 22, 24. *them*, says our SAVIOUR, *if I had not done among*
them the Works which none other Man did, they had not
had Sin; but now they have no Cloak for their Sin. So
 very just is that Complaint in the Prophecy of *Isaiab*,
 Ifai. v. 4. *What could have been done more to my Vineyard, that I*
have not done in it? And that still more affecting La-
 mentation of our SAVIOUR in *St Matthew*, *O Jeru-*
 Mat. xxiii. *salem, Jerusalem, how often would I have gathered thy*
 37. *Children together, even as a Hen gathereth her Chickens*
under her Wings, but ye would not!

SUCH was the melancholy Prospect which *St Paul*
 must have had of his Brethren the *Jews*; he could
 see them in no other Light than as People who were
willingly ignorant, and obstinate Repugners of the
 Salvation which was offered them through *JESUS*
CHRIST.

ONE principal Reason of their being so, is inti-
 mated in the Text: *Going about to establish their own*
Righteousness, they had not submitted themselves unto the
Righteousness of God.

THEIR own Righteousness consisted in doing the
 Works of the Law; *they boasted of, rested in*, and were
 fond of being justified by the Law of *Moses*; but *St*
Paul, who was come to the Knowledge of the Truth,
 saw and was persuaded that *by the Works of the Law*
should

should no Flesh be justified: The Scriptures say indeed, Gal. ii. 16. the Man that doth them shall live in them; but then he must do them all, he must keep the whole Law; for James ii. the Jews might have read in their own Scripture, 10. Cursed be he that confirmeth, or performeth not all the Words of this Law to do them; or in the Language Deuter. xxvi. 16. of St Paul, Cursed is every one that continueth not in all Things that are written in the Book of the Law to do Gal. iii. 10. them. But as the Jews might have known, and their Consciences must have told them, to do this was impossible, for there is no Man that sinneth not; and if all have sinned, then as many as are of the Works of the Law, and seek to be justified by them, are under the Curse; because the Law once broken must for ever condemn.*

1 Kings
viii. 46.
Ecclef. vii.
20.
Rom. v.
12.
Gal. iii. 10.

HERE it may be natural to ask the Question, *Wherefore then serveth the Law?* St Paul asked it, and has taken Care to answer it: *The Law, he says, was added because of Transgressions, until the Seed should come to whom the Promise was come: To Abraham and his Seed, which is Christ, were the Promises made; and all the Promises of God are Yea and Amen; but if the Blessedness promised to all the Earth in the Seed of Abraham was to be had from the Law; if Justification was to be obtained by the Law; if the Inheritance, as St Paul reasons, be of the Law, it is no more of Promise; Gal. iii. 18. and the Law would in this Case do what cannot be supposed, would disannul the Promise, and make the Promise of none Effect. The Law then is not against the*

ver. 19.
ver. 16.

2 Cor. i.
20.

ver. 17.

B 2

Promises

* See HUMPHREYS.

Gal. iii. 21. *Promises of God, but was added to them because of*
 Rom. v. 20. *Transgressions; it entered that the Offence might abound;*
 vii. 13. *that Sin might appear in all its Deformity; might be-*
come, and be known to be, exceeding sinful; that so
 Gal. iii. 24 *the Jews, seeing the Bondage they were under,*
 Rom. iii. 21. *might be led to see the Necessity of a Redeemer,*
and the Need there was of some other Righteousness
besides their own. Thus the Law, as a Schoolmaster,
was to bring them to Christ, to the Righteousness of God
by Faith, the only Righteousness whereby Sinners*
can be justified.

ST Paul's Reasonings upon this Subject are strong and clear, and full of the most important Truths; yet the *Jews*, a peculiarly unhappy People! though capable of Virtues that might adorn the Christian Profession †, remain to this Day a melancholy Instance how far inveterate Prejudices may bias the Understanding and pervert the Will; *they had not submitted themselves unto the Righteousness of God.*

CAN it be any Objection to this Discourse, that here are no *Jews* to hear it? Can it be thought that Christians are no Way concerned in what has been said? Many are the *Jews* who have now their Residence in this Island, and there is frequent Intercourse betwixt us and them; and can it ill become the People of this Land, and more especially the Clergy, to take up

* See HUMPHREYS.

† A little before the Preaching of this Sermon died at London, BENJAMIN MENDEZ DA COSTA, a very wealthy and worthy *Jew*; it appearing by his Books, as the public Prints assured us, that he gave away in Charity, to the Poor and Indigent of different Nations and Religions, to the Amount of £ 3000 annually for Thirty Years, &c.

up the Lamentation of St *Paul*, to pity and pray for those *dispersed of Judah*, to embrace every Opportunity, and use every Method of Persuasion and Address, that may tend to open the Eyes of those unhappy People, and make them know *the Things which belong unto their* Luke xix. 42. *Peace?* This must certainly be a *Work and Labour of Love*; and I have thrown in my *Mite*, to stir up others to throw in *of their Abundance*.

HAVING done with the *Jews*, my next Wish is, that we would *look to ourselves*, and seriously inquire if *there be not in any of us an evil Heart of Unbelief*. It will ill become us to talk of *pulling out the Mote that is in our Brother's Eye*, whilst there is a *Beam in our own Eye*.

WE call ourselves Christians, and acknowledge CHRIST to be our *Master and Lord*; that he was to *be for Salvation to the Ends of the Earth*, and that there is not *Salvation in any other*; that *there is none other Name under Heaven given among Men, whereby we must be saved*. This is the plain Declaration of Scripture, and this is the Doctrine of our Church in her Articles and Homilies*.

YET are not we apt to judaize a little? Are not we apt, with the proud Pharisee, to *justify ourselves*, to *go about to establish our own Righteousness*, fondly to think of Virtues of our own, and so not to *submit ourselves*, with that Implicitness we ought, *unto the Righteousness of God*? This is a very interesting Inquiry, and in a Matter of such infinite Concern to us as the Salvation

* See Art. XI, XIII, XVIII, XXXI. Homily of Salvation, 1st, 2d and 3d Part, and First Part of the Homily of Faith.

Salvation of our Souls, we ought surely to be careful that all *is right*; we should carefully examine the *Foundation* we build upon, whether it be *Rock*, or *Sand*; or nothing better than the Foam of the Waters.

OUR Apostle, St Paul, who has been a Helper of many, and of myself also, was a Man of Learning and Experience; from a Persecutor of the Church was made a Convert to Christianity; was no Enthusiast*, but very much in earnest about his Religion; it may therefore be of use to us in the Business of our Salvation to be thoroughly acquainted with the religious Sentiments of this great Apostle.

HE will teach us, in his Epistle to the Romans, to exclude all Boasting; he will tell us, that *all have sinned, and come short of the Glory of God*; and that all, whether Jews or Gentiles, are justified freely by God's Grace, thro' the Redemption that is in JESUS CHRIST. He will teach us, in his Second Epistle to the Corinthians, that God hath made Christ, who knew no Sin, to be Sin for us, that we might be made the Righteousness of God in him. He will teach us, in his Epistle to the Ephesians, that by Grace we are saved through Faith, and that not of ourselves, it is the Gift of God; not of Works, lest any Man should boast.

SUCH is the Doctrine, such are the religious Sentiments of St Paul; and full of this Persuasion we must suppose him to be, when in his Epistle to the Philip-
pians

* See Observations on the Conversion and Apostleship of St Paul, Page 69—97.

pians he avowedly declares, that *what Things were Gain to him*, whatever Attainments he had valued in himself, or had been valued for by others, *those he accounted Loss for Christ*; those he considered as nothing, yea less than nothing, even Loss itself, if put in Competition with an Interest in CHRIST. *Yea doubtless*, he goes on with a laudable Fervor of Devotion, *and I count all Things but Loss for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ, and be found in him; not having my own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.*

BUT *that I be not farther tedious*, I will shut up this Discourse with a Collect of our Church which breathes a Charity that is truly Christian.

“ O merciful GOD, who hast made all Men, and
“ hatest nothing that thou hast made, nor wouldest
“ the Death of a Sinner, but rather that he should be
“ converted and live; Have mercy upon all Jews,
“ Turks, Infidels, and Hereticks, and take from them
“ all Ignorance, Hardness of Heart, and Contempt
“ of thy Word; and so fetch them Home, blessed
“ Lord! to thy Flock, that they may be saved among
“ the Remnant of the true Israelites, and be made
“ one Fold under one Shepherd JESUS CHRIST our
“ Lord, who liveth and reigneth, with thee and the
“ Holy Spirit, one GOD, World without End.” *Amen.*

F I N I S.

From his knowledge declared, that what things you said
 to him, where or otherwise he had valued in himself,
 or had been valued for by others, these he received, and
 for Christ; those he considered as nothing, yet less
 than nothing, even I said, I put in comparison
 with an interest in Christ. Therefore, he goes on
 with a laudable fervor of Devotion, and I want all
 things but the knowledge of the knowledge of Christ
 John my Lord, for whom I have suffered the loss of all
 things, and he seems that I have, that I was
 Christ, and he found in him; and having my own light-
 ened, which is of the law, which is the light of
 Faith of Christ, the Right of the Gospel.



But that I am not, I will not say this
 Dispute with a College of our Church, which is
 a Charity that is a holy Christian.

"O merciful God, who hast made all Man, and
 hast nothing that thou hast made, nor wast
 the Deity of a Son, but rather than thou shouldst be
 converted and live; Have mercy upon all Jews,
 Turks, Infidels, and Heretics, and take them from
 all Ignorance, Hardness of Heart, and Contem-
 pt of thy Word; and so teach them Home, blessed
 Lord! to thy flock, that they may be saved among
 the Remnant of the true Israel, and be made
 one fold under one shepherd, Jesus Christ our
 Lord, who liveth and reigneth with thee and the
 Holy Spirit, one God, World without End."

3

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